CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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VOL. V. BOSTON, SATURDAY, MAY 20, 1826. No. 20.

RELIGIOUS INTELLIGENCE.

DOMESTIC.

This is the month of anniversaries. In this city *election* week is as remarkable for its religious as for its political celebrations, and is anticipated with more interest, we imagine, by the friends of christianity, than by the lovers of our civil institutions. In New York last week was occupied by the meetings of religious societies. Our readers will therefore expect that we shall devote several columns of this and some succeeding papers to an account of these celebrations, upon which, as christians, we cannot look with indifference. Those who have observed, however slightly, the recent religious operations in this country, will have perceived a disposition in the various sects to form national societies. This we have seen deprecated as fraught with danger to our religious, if not to our civil liberties. It has been said that the aim of these institutions is to bring the political power into the hands of a religious party, and thus and then to establish a national religion. We have no such fears. They seem to us unnecessary and unfounded. Our constitution is a sufficient guard against the dreaded evil. On the contrary, we think such associations will be favorable to our national interests. They will form bonds of union between different sections of our country, which every year will strengthen. Every national society for benevolent and religious purposes is a new link, connecting the East with the West, the North with the South by new and strong sympathies. As citizens, we therefore say, let the Trinitarian of New Orleans recognize as many principles of co-operation with the Trinitarian of New York as his religion will justify. We anticipate no danger to our political rights, and if Unitarians will do their duty, we do not fear the overthrow of our faith.

The national religious societies of the U. States, as far as we remember them at this moment, are—

1. The American Bible Society, which was instituted in 1816, has met with liberal patronage, and is daily becoming more useful.—The annual meetings are held in May at New York, where the Society have a house, printing presses, &c.

2. The A. B. C. F. M. which five letters have been adopted as significant of their character and objects by the orthodox society for foreign missions. It was formed in , since which it has constantly grown in favor with the Calvinistic Congregationalists of N. England, among whom it originated, and with the Presbyterians of the Middle, Southern, and Western States. In the course of the last year a plan was proposed by which the "United Foreign Missionary Society," supported by the Presbyterian and the Reformed Dutch churches, should be united with the American Board. From an article below it will be seen that this has been accomplished. The A. B. C. F. M. have the seat of their operations in Boston, and have hitherto held their meetings in October, successively in different large towns of New England.

3. The American Tract Society, which has been established only one year, and which seems to possess energetic friends. It has superseded the American Tract Society which was established in New England. It has erected a large building for its stereotype work, &c. in New York, where its officers are chosen in May, and are selected from Congregationalists, Presbyterians, Episcopalians, Baptists and Methodists.

4. The American Education Society. This has been a favorite child with those who watched its infancy, but it has never acquired the importance which they appear to have anticipated, and if we may judge from the entreaties of its supporters, it is in a feeble condition, and the demands upon its services much exceed its ability. Its officers are elected in Boston, in May.

5. The American Colonization Society, which we venture to number among religious institutions, because its objects so well accord with the spirit of our religion. It was organized in 1816, holds its annual meetings in Washington during the session of Congress, and, though it has encountered some opposition, and its managers have made some mistakes, it appears from an article which we have inserted below, that it has answered the expectations of its projectors.

6. The American Society for Meliorating the Condition of the Jews. This Society appears to have been instituted without sufficient deliberation, and to have failed in its purposes. For those of our readers, who may not understand the account of their annual meeting without some explanation, we briefly state that the society adopted in their constitution the plan of founding a colony of Jews in this country; a farm was hired, a few converted Jews were placed upon it, and Rev. Mr Frey, whose name is well known, was employed as an agent. After his return from his tour he became dissatisfied with the course adopted by the managers, and resigned his connexion with them. His Jewish brethren also were dismissed or withdrew from their relation to the Society. This was the state of things at the time of the annual meeting.

7. The American Society for the Promotion of Temperance. Of the origin of this Association we took some notice a few weeks since. Of the encouragement which it has received, we know nothing.

8. The American Home Missionary Society. A meeting was held in New York, last week, by the Directors of the United Domestic Missionary Society and others, for the formation of this Society. A Constitution was accepted, and the United Domestic Missionary Society is now merged in the larger astociation.

9. The American Sunday School Union. This body will celebrate its second anniversary at Philadelphia next week.

We must express our surprise that a National Peace Society has not been established. We beg leave to suggest to the venerable editor of the Friend of Peace, that the time has come for such an association, and that we believe no more effectual method could be devised of promoting the cause which he has so zealously and ably vindicated.

Besides these, most of the religious denominations in the Union have some general system of concert. The Baptist Convention of the United States, it will be seen, have just held their annual meeting. The American Presbyterian Education Society have also recently celebrated their anniversary; and have taken under their patronage the "Academy, in Bloomfield N. J. an institution for the education of poor and pious youth for the gospel ministry." The General Assembly of the Presbyterian Church in the United States of America, will convene in Philadelphia, on the 18th inst. And last, though not least in our esteem, and we hope not least in the esteem of our readers, and in the good which it will accomplish, is the American Unitarian Association, whose anniversary meeting will be held on Tuesday evening, May 30, at the Pantheon Hall, in this city.

AMERICAN BIBLE SOCIETY. The Tenth Anniversary of this national institution, was celebrated on Thursday, May 11, in the Middle Dutch church. In the absence of the venerable President of the Society, the Hon. JOHN JAY, the chair was taken by the Hon. JOHN COTTON SMITH, of Conn. one of the Vice Presidents. On the left of the chair sat His Excellency DE WITT CLINTON, Governor of this State, and on the right, Judge THOMPSON, of the United States' Court. The audience was unusually numerous, comprising much of the respectability of our city, of both sexes, and many distinguished gentlemen, clergy, and laity, from this and the neighboring, and even distant states. The annual report of the Treasurer was read by William W. Woolsey, Esq. The Annual Report containing a history of the proceedings of the Society since the last anniversary, was then read by the Rev. Charles G. Somers, one of the Society's Secretaries.

The receipts into the treasury, and the circulation of the scriptures, have both again exceeded those of the preceding years; the former by 6578 dollars, and the latter by 3881 Bibles and Testaments.—During the year there have been printed at the Depository, or are now in the press, 34,250 Bibles, viz. in English 28,250; Spanish, 4000; French, 2000; and 46,750 Testaments, viz. in English, 44,750; and in French, 2000; making a total of Bibles and Testaments for the present year of 81,000, which added to 451,902, the number stated in the ninth report, makes a grand total of 532,902 Bibles and Testaments, or parts of the latter, printed from the stereotype plates of the Society, or otherwise obtained for circulation during the ten years of the Society's existence.—Some unexpected delay has occurred in the publication of a pocket bible, but the plates are completed, and an edition of two thousand copies has been put to press.—The total number of Bibles, Testaments, &c. issued from the Depository of the Society during the year ending the 1st inst. is 67,134 copies, which added to 372,913 Bibles and Testaments, and parts of the latter, issued in former years, make the whole number issued from the Depository, from the commencement of the institution, 440,047. These are exclusive of those issued by the Kentucky Bible Society, and printed from this Society's plates, and of those which have been procured by auxiliary societies from other quarters.—Among the copies of the scriptures issued during the past year, there has been a considerable accession to the number of those in foreign languages, particularly in the Spanish.—The number of societies auxiliary to the American Bible Society, is gradually increasing. Fifty-four have been recognized during the last year, making the whole number of auxiliary societies at present, 506.—Dr Nathaniel Dwight has been employed as an agent in Rhode Island, Maine, Vermont, and New Hampshire; the Rev. Mr Peck, has been continued an agent in Missouri, Illinois, and Indiana, where he has been instrumental in forming, since he first commenced his agency, 39 auxiliaries; and the Rev. J. B. Waterbury, was employed at first in the counties of Hampshire and Hampden, in Massachusetts, where he formed 32 Male and Female Bible Associations in 17 towns, and collected 681 dollars; and afterwards in the northern part of Georgia, in company with the Rev. G. W. Ridgley.—The following table presents a condensed statement of the sums received by the Society from each of its different sources of income;

Donations from Aux. Societies,	$10,640 68
Donations from Bible Societies, not Auxiliary,	94 71
Remittances for Bibles, from Auxiliary Bible Societies,	24,605 93
Remittances for Bibles from Bible Societies not Auxiliary,	1,677 14
Donations from Benevolent Societies,	32,
Legacies,	2,510
Ministers Directors for life,	120
Laymen, do. do.	590
Ministers, Members for Life,	1,168 6
Laymen, do. do.	1,220
Annual Contributions,	506
Donations from Individuals,	2,321 32
Congregational Collections,	474 45
Proceeds of Bibles, &c. entrusted to individuals for sale, or gratuitous distribution abroad,	344 87
Sales to individuals, entitled to purchase,	3,152 55
Rent from Printer and Binder of parts of house,	700
Dividends on stock, and interest on temporary loans,	661 50
Interest on money loaned to Trustees of Building,	642 30
Donations to the Sinking Fund, for paying debt on Society's house,	573 85
Total	$52,035 36

A donation of eight hundred dollars has been received through the hands of a gentleman in Boston, from an unknown individual, and appropriated by him to supply the descendants of Ishmael with the word of life.—This amount has been remitted to the Treasurer of the British and Foreign Bible Society, with a request that they should furnish the American Missionaries at Malta, with copies of the scriptures in the Arabic and other suitable languages, to the above amount, as they may order the same, for distribution among the persons contemplated by the benevolent donor.

N. Y. Com. Adv. & N. Y. Obs.

SOCIETY FOR AMELIORATING THE CONDITION OF THE JEWS.—The Fourth anniversary of the Society for Ameliorating the Condition of the Jews, was held on Friday May 12th in the Brick Church in Beekman street. The Rev. Dr Blatchford, presided. The exercises were opened by a prayer by the Rev S. E. Dwight, of N. Haven. The annual Report of the Treasurer was presented by D. Boardman, Esq. who fills that office. The Recording Secretary, [the Rev. James G. Ogilvie,] then read the Annual Report of the Board of Managers. This document gave a succinct history of the Society's operations during the past year, from which it was pretty evident that the transactions of the Society had been of a very unsuccessful and unfortunate character. A farm had been purchased [leased] in Westchester, for the commencement of the scheme of colonization, and a few Jews placed thereon; but they most, if not all, refused to conform to the regulations, and soon abandoned it. And in the course of the year, a large amount of money, say seven or eight thousand dollars, had been expended. In the course of the Report, an amendment to the constitution was proposed by the Board, contemplating the substitution of foreign missions among the Jews, instead of the scheme now provided for—as no amendment can be made except at the annual meeting, and on the recommendation of the Board. The venerable Dr Perkins, of West Hartford, moved the acceptance and printing of the Report. George Wilson Esq. rose in opposition to the motion. He proceeded at much length to give a history of the transactions of the Society, for some weeks past, from which we gathered the fact that a sufficient number of gentlemen, not liking the manner in which the society's concerns were managed, had lately availed themselves of a provision of the constitution which creates every person on the payment of five [?] dollars a Director, paid that amount, taken their seats at the Board, and sanctioned this Report, with the recommendation of the proposed amendment of the Constitution. These directors, Mr W. contended, were not directors in fact, but only in name, as the constitution declares that the affairs of the Society shall be managed by a Board consisting of certain officers, and thirty-six directors, to be elected annually for that purpose. Mr Wilson spoke with considerable warmth, and some warmth was manifested in reply—not upon the main question, for that was only discussed upon one side—but upon sundry questions of order, which every now and then were interposed. Finally, the question, after much desultory debate, was divided, so as to vote on the acceptance of the report merely; and the question being put, the society refused to accept it by a very large majority. Dr Spring then moved that the society proceed to the election of officers, which motion was seconded. Dr McLeod opposed this motion at the present stage of the proceedings, as he wished to have a constitutional question, upon the qualification of voters, &c. first disposed of. And here arose another desultory debate, which resulted in the adoption of Dr Spring's motion, and the Rev. Mr Patten, and D. S. Lyon, Esq. were appointed tellers. It now appeared that the friends of a revolution in the society were prepared with printed ballots—whereupon the gentlemen of the other side declared that it was unfair—that they had been taken by surprise, &c; and they demanded an adjournment for one hour, to give them time to prepare their ballots. Against this course, it was urged, that the ballot having been commenced, a motion to adjourn could not be received until the election should have been completed. Again the discussion became animated, when the Rev. Mr Reed, of Charleston, proposed a prayer, that all angry and acrimonious feelings might be allayed.—This proposition was acceded to, and the chair requested Mr Reed to address the throne of grace. He did so, in a very impressive manner; after which the vote of adjournment was taken, and decided in the negative, 35 to 32. The election then proceeded, and resulted in the success of the printed ticket, by a majority of 11. A motion to re-consider the vote rejecting the Annual Report, was then made; but it being threeo'clock, and the meeting having commenced at ten, the motion was not persisted in, and after another short discussion upon various suggestions as to what should next be done, the society adjourned *sine die*, without taking any other question.

We have thus given a brief and impartial sketch of the proceedings. From the rejection of the Report, no amendment was made to the Constitution; and as the newly elected Board is decidedly hostile to the *colonizing* project, while they have no right to divert the funds to a Jewish mission until an amendment shall be made, it is clear that nothing will be done for a year to come; when it is hoped that measures will be taken to have the funds applied to *some* useful purpose. *N. Y. Com. Adv.*

From the report of the Treasurer it appears that the balance in the Treasury on the 13th of May 1825, was $14,320 98
There has since been received 8,595 23
22,916 21
From May 13, 1825 to May 12, 1826, there have been paid out for salaries, expenses &c. $7,404 25
leaving a balance in favor of the Society of 15,511 06

AMERICAN TRACT SOCIETY. The First Annual Meeting of this Society was held at the City Hotel, on Wednesday, the 10th inst. at 10 o'clock A. M. The President of the Society, S. V. S. Wilder, Esq. took the chair, supported by Col. Richard Varick, and the Hon. John Cotton Smith of Connecticut. The Annual Report was read by the Secretary, and the Treasurer's report presented.—After the exercises, the Board of Directors met, and proceeded to the choice of the Publishing, Distributing, and Finance committees. The same gentlemen who were appointed last year were unanimously re-elected, excepting the Rev. J. Summerfield, of the Publishing Committee, deceased.

The publishing committee, as the report states, have already approved *one hundred and eighty five* tracts, making nearly six volumes of 490 pages each. Five hundred copies of the first volume have been neatly bound. The tracts of five volumes, comprising 155 numbers, and 2000 pages are stereotyped; and tracts for the sixth volume are in progress at the foundry. Each of these volumes will have a table of contents prefixed to it, and to the sixth, an alphabetical Index to the whole set will be appended. The price of the six volumes bound, will be three dollars only.—On the first day of the present month, the whole number of tracts printed by the Society was 697,900, comprising, exclusive of the covers 8,053,500 pages. The committee have also sanctioned, and are now able to present to the public an edition of sixteen tracts in the Spanish language, and 14 in the French. The committee have also commenced the preparation of the *Christian Almanack* for 1827. This work was commenced by the American Tract Society at Boston, in 1821, and not far from 250,000 copies have been circulated. The committee have already made arrangements for publishing this work in this city, Boston, Rochester, N. Y. and Augusta, Geo; and they hope it will be published at several other important stations in different parts of the United States.—Of the 8,053,500 pages of tracts published by the society, about 3,611,500, comprising 337,277 tracts have been put into circulation. Of these the principal part have been sold at reduced prices to the Branches and Auxiliaries of this society, to other benevolent institutions, and to individuals; the remainder have been delivered to subscribers, distributed gratuitously, and circulated in various places as specimens to awaken an interest in the objects of the Society.—The whole number of Branches and Auxiliaries which have contributed to the funds is 75.—The receipts during the past year for the publishing of tracts, amount to 10,158 dollars, 78 cents. Of this sum, 3,233 dollars, 22 cents, have been received from Branches, Auxiliaries, other benevolent institutions and individuals, for tracts sold; 2,431 dollars have been received from 36 Life Directors, one of whom a gentleman of Boston, contributed 500 dollars, and another, a gentleman of New York, contributed 450 dollars, to constitute himself and seven others Directors for Life; 2,307 dollars, 25 cents have been contributed by 115 Life Members; and 2,187 dollars, 31 cents by annual subscribers, donations from auxiliaries, and from other sources. The whole sum expended by the Society is 10,129 dollars, 86 cents, leaving a balance of 28 dollars, 92 cents, now in the Treasury. *N. Y. Obs.*

UNITED FOREIGN MISSIONARY SOCIETY.—The Ninth Anniversary of this Society was celebrated on Wednesday evening, May 10th, at the City Hotel. The chair was taken by the Rev. Dr Proudfit, of Salem, N. Y. at half past seven o'clock. The spacious assembly room of the Hotel was crowded at a very early hour, by a very respectable and fashionable auditory, among whom, as usual, were many ladies. The annual report, containing a great mass of interesting information respecting the operations of the Society, during the past year, the labors of the missionaries upon the several stations among the heathen, under the charge of this Society, and the fruits of those labors, was read.—That portion of the public interested in the Missionary cause, have for a year past been apprised of the negociations which have been pending, for a union of the United Foreign Missionary Society with the American Board of Foreign Missions, at Boston; and they will no doubt be pleased to learn from this report, that the arrangements for the union, or amalgamation, of the two institutions, have been completed. The Rev. Dr Bates, President of Middlebury College, moved the acceptance and printing of the Report, and supported his motion by a speech of fifteen minutes. The reverend gentlemen spoke with particular reference to the proposed union of the two Foreign Missionary Societies ofour country, and powerfully enforced the expediency of the measure. His illustrations from the examples of the concentrated and powerful action of the National Bible and National Tract Societies were well timed, just and forcible. This motion was seconded by the Rev. Dr M'Auley, of this city, who delivered an eloquent and feeling speech.

N. Y. Com. Adv.

PRESBYTERIAN EDUCATION SOCIETY. The eighth annual meeting of the Presbyterian Education Society was held on Thursday evening, May 11, in the Brick Church, in Beekman street. The chair was taken at 7 o'clock, by his Excellency Governor Clinton, President of the Society. The meeting was opened with prayer by the Rev. Mr Edwards, of Andover, after which the Annual Report was read.

From the Report of the Treasurer it appears that the balance in the Treasury at the last anniversary was 225 dollars 91 cents, and that there have been received since 1371 dollars 13 cents, making in all 1597 dollars 4 cents. Of this there have been appropriated to the aid of beneficiaries under the care of different auxiliary societies and executive committees, and for other purposes, 1400 dollars 28 cents, leaving a balance in the Treasury of 196 dollars 76 cents.

The branches of the Society consist of Executive Committees appointed by the Board in different parts of the country, and of auxiliary societies. *N. Y. Com. Adv.*

[The paper from which we have copied the above contains a sketch of the remarks made at the meeting. The following by Rev. Mr Cox of New York, seem to us peculiarly excellent. *Christian Register.*]

The object of the society was to make a learned and efficient ministry; by a learned ministry, he meant not that cumbrous lore which characterised the Universities of Oxford or Cambridge, whose members were too much inclined to be satisfied with that learned listlessness which shed no genial influence upon the world around; but by learned men, he meant that learning which flowed from a deep, thorough and radical acquaintance with the oracles of God; the man who drinks at this fountain, said the Rev. gentleman, can never thirst; and I am bold to say, sir, that if infidels would make the word of God their study, with an impartial and unbiassed mind, we should have little opposition from that quarter to the sacred truths of the gospel. For Hume himself declared that he had never read the N. T. through. The Rev. gentleman went on to speak with great force and pathos, of the peculiar and heart-searching nature of the principles contained in the gospel of Jesus Christ, and of their happy influence upon the characters, the conduct and the hopes of its real professors. Had these principles their legitimate influence upon those whom the people have lifted into power, we should see them, instead of pointing the instrument of death at the bosom of a rival, tearing the paper which contained an invitation to the field of combat, not with the look or the spirit of contempt and disdain, but with the humility of the Christian, and the magnanimity of the statesman. The Rev. gentleman said, one of our most distinguished physicians had declared, that had he his life to live over again, and his profession to choose he would choose that of medicine. And I, sir, said Mr C. would choose the ministry of reconciliation. I have witnessed, and that recently, the benign and cheering influence of those principles which it teaches, at the death bed of a female friend. I saw her go down to the dark valley of the shadow of death, not so much, sir, to meet her God, but [as?] with her God. There was no trepidation; nor were there any high, rapturous extacies; but a calm and settled confidence, resting on the promises and hopes unfolded in the word of eternal life.

BAPTIST GENERAL CONVENTION. The General Triennial Convention of the Baptist denomination adjourned on Tuesday last, May 11, after a session of two weeks. Robert B. Semple, D. D. of Virginia, was chosen President, and the Rev. Howard Malcomb, Secretary. The officers of the Board of Managers for the next three years are—Rev. William Staughton, D. D. President; Rev. Jesse Mercer, Rev. Daniel Sharp, Rev. O. B. Brown, and Rev Nathaniel Kendrick, D. D. Vice Presidents; Rev. Lucius Bolles, D. D. of Salem, Corresponding, and Rev. F. Wayland, jr, Recording Secretaries; and the Hon. Heman Lincoln, of Boston, Treasurer. The most important acts which have passed during the present session are, as we understand, first, the removal of the seat of the Foreign Missions from Washington to Boston. This arrangement has for several years been somewhat in contemplation on account of the peculiar facilities for such operation, which Boston presents. It has now been completed with entire harmony and perfect unanimity.—Another measure of equal importance which has been effected is the entire separation of

the Missionary and Education concerns of the Convention. They had formerly been under the direction of the same body, but experience has for several years indicated that both would flourish much better apart. *N. Y. Com. Adv.*

There were 64 ministers, besides the lay delegates, present, and many other ministers who were not entitled to a seat. To be eligible to a seat in this body, there must be paid by the individual, or some society which sends him, *one hundred dollars per annum*, which money forms the principal item in their receipts. In accordance with the principle of the entire independence of churches, this convention neither exercises nor claims *any* control in the character of a church judicatory.—It is wholly a *missionary body*. Education concerns have for a few years been connected with their operations, and the Columbian College, in the District of Columbia, was by them erected, and has been thus far supported. Measures have been adopted at this session to discharge all the remaining debts of that institution, and then bid it look elsewhere for patronage, or stand on its own merits.

N. Y. Obs.

The African Colony. The Board of Managers of the American Colonization Society, have the satisfaction to state that despatches have been received from the colony at Liberia, bearing date 23d January, 1826.—The communications from Mr Ashmun, the indefatigable and intelligent agent there, are copious in detailing the condition of the Colony, in all the relations which it sustains. It appears that there is a degree of prosperity in the present, and security as to the future state of that establishment, which, with all their expectations, the friends of African Colonization, could scarcely have been led to hope.

In all the internal concerns, and foreign relations of the colony, there is every evidence of growing prosperity, strength and security. The health of the colonists, that first and great consideration, is as good as that of any community. Since June, 1825, to the date of the despatches, there have occurred five deaths, three adults and two children.

The colonists are under the influence of a mild, but energetic Government—one which is a terror to evil doers, and a protection to the good. As the settlement has increased in population, commerce and wealth, the moral character has advanced; the intelligence and virtue of the people evincing the capacity for self-government. The arrangements now making for the settlement of families on farms, promise that agriculture shall keep pace with commerce; and these two great sources of support and wealth, are now in such happy operation at Monrovia, as to assure the adequacy of the colony to its own maintenance, in its present condition. The trade in rice, coffee, camwood, and ivory, is already considerable, and so regulated as to inspire the confidence of the natives in the liberal and fair dealings of the colonists.

During the past year, two churches have been built. Five schools are in active operation, besides Sabbath schools; the children, emigrant and native, the latter sixty in number, are well instructed. The adults are busily engaged in finishing and improving their dwellings and property. Mechanics receive $2 per day, laborers from 75 cents to $1 25, with constant employment. The whole prospect is animating to the resident, and imposing to the numerous foreigners who resort to Monrovia. A vessel of ten tons, called the St Paul, admirably fitted for the coasting trade, and for procuring supplies, has been built *by one of the colonists*, according to the plan, and under the direction of the agent. Several other boats belong to the establishment. Fort Stockton has been rebuilt, so as to be one of the most conspicuous objects on the Cape, and with some other fortifications, renders the town perfectly secure against any foe. Two well disciplined companies, one of infantry, the other of artillery, present an active force, ready for any service, at a moment's warning.

In consequence of a piratical act, committed on a British merchant vessel, in Liberia Bay, and within our jurisdiction, by a Spanish slave trader, it became necessary for the agent at Monrovia to interfere, and destroy three slave factories within ten miles of the town.—In doing this, 116 miserable victims were rescued from slavery, and are now comfortably clothed, fed, and in progress of education, at Monrovia. The circumstances have been minutely detailed to the government, and the report to the board, assures them of the judicious, firm, and proper course of the agent—The neighboring tribes have congratulated the colonists on their energetic measures, and in the language of the agent, "between Cape Mount and Trade Town, comprehending a line of 140 miles, not a slaver now dares to attempt his guilty traffic."

A settlement thus formed on the African coast, on a most salubrious spot, with a fine fertile territory, enjoying the respect and confidence of the natives, with a government in systematic operation; with a military force competent to its perfect protection; with a commerce steadly improving; with christian and civil institutions of the purest character, affixing the seal of performance to the promises, and of reality to the hopes of the friends of colonization; speaks to the people of this enlightened country, with an emphasis, which, it is hoped, will not be lost on the patriot and statesman.

Nat. Intel.

A few months since, a number of inhabitants residing on the Neck, at the south part of this city, procured the use of a hall for the purpose of public worship, where, at their request divine service has been performed three times on the Sabbath, by the Methodist ministers stationed in this city. The congregation increased to such a degree as rendered it necessary to procure a more commodious place of worship; and for this purpose they have obtained from the City Council the use of the spacious ward room in the new school house near South Boston Bridge.

Zion's Herald.

CHRISTIAN REGISTER.

SATURDAY, MAY 20, 1826.

The adjourned meeting upon the proposed co-operation with the unitarians of Calcutta in an effort for the establishment of Christianity in India, was held according to notice given last week, on Sunday evening last at the Pantheon Hall. The hall was crowded, and a deep interest exhibited in the discussion which took place. A friend has kindly prepared for us a minute report of the remarks made by each of the speakers, which we had hoped to be able to insert; but its great length renders it impracticable, and we must be satisfied with a very brief statement. We may possibly insert some of the sketches next week.

After prayers by Rev. Dr Ware, the committee appointed at the previous meeting, made, through their chairman, Dr Tuckerman, the following report. (We omit one or two paragraphs containing the details of the scheme proposed by the Unitarian Committee of Calcutta, which were given in the last Register.)

"That upon examination of this 'scheme,' it appears to them that a more simple plan, as far at least as our agency is required for the attainment of this object, will be more readily received among us, and more easily executed.

"Your committee feel no small unwillingness to reject any part of a project, which is proposed to us under the circumstances, in which this scheme is brought before us. The unanimity with which it has been adopted in Calcutta, taken in connexion with the fact, that half of the amount which it requires was subscribed there within a single month, is the best possible evidence that it was a very judicious scheme, in view of those to whom it was immediately to be offered. But the propositions,—that no subscription shall be for a less sum than $250; and, that the sum necessary for the completion of the fund having been obtained, there shall be still other subscriptions for the redemption of the shares, which shall be taken for the creation of the fund,—we are persuaded would not here obtain a general approbation. We do not know enough of the circumstances, which led to the adoption of this scheme in Calcutta, to justify us adducing any objections to it, in its application to subscribers there. It is, however, believed by your committee, that the amount required of American Unitarians,—that is, $7,500,—for the completion of this fund, will more cheerfully be contributed as a *gift*, than as a *loan*; and that a far more preferable mode of obtaining this amount will be, a widely extended subscription, which will allow all who are interested in the object, to contribute to it according to their ability, than one which will comprehend only the comparatively small number, who can, or may be disposed to give largely to the cause. It is thought also, that while we have entire confidence in the integrity, and the judgment of the gentlemen, who are proposed in the scheme, as "trustees for the appropriation of donations, and of the subscriptions of shareholders," greater general satisfaction will be felt, if the subscribers to the fund among ourselves shall have a voice in the question, of the manner in which their funds shall be invested, and applied. On these grounds, your committee would propose the following resolutions, viz.

"1. That funds be forthwith raised, by subscription, for the purpose of promoting Christianity in India.

"2. That a committee be now appointed to obtain subscriptions for this fund, who shall be authorized to call a meeting of the subscribers, to determine upon the method of its investment and appropriation.

"All which is respectfully submitted.

"JOSEPH TUCKERMAN, *Chairman.*"

Mr Stephen Fairbanks then rose, and proposed a series of questions for the purpose of eliciting information on the past success of missions in India, the present state of unitarianism there, and the prospects of success from the proposed measures. Dr Tuckerman replied briefly, to several of the questions, and particularly remarked on the peculiarity of the present crisis. He was followed by Alden Bradford, Esq. who went more minutely into the history of the attempts made to christianize India since the 16th century, and the obstacles which had done so much to prevent success, but which he thought did not exist in the present instance. And to show his full persuasion of the duty of acting, and the promise of success in the present instance, he said that if he were under thirty years of age, knowing what he now knows, he would not hesitate to embark himself in the enterprise, and give his days to the promotion of religion in India.—The Rev. Mr Pierpont pursued still further the reply to the queries proposed, and concluded by advocating in strong and urgent terms the immediate adoption of efficient measures. He thought the hand of God so evident in the singular coincidences of these affairs, that we should be inexcusable not to pursue the path indicated to us. Mr Lewis Tappan followed, and observing that the remarks having been freely circulated in some circles that Rammohun Roy and Mr Adam are not men of good morals, he would request a gentleman present, belonging to the orthodox missionary society, who had personally known them in Calcutta, to state his impressions. This gentleman in reply spoke respectfully of Rammohun Roy, but doubted the fact of his being a christian; and with regard to Mr Adam, he said that he considered him a moral man, but not a very religious man; nor did he think him possessed of great ability, nor the most proper person to be employed in this work.

The attention of the meeting was then turned for some time to the character of Mr Adam. It was said by several, that of his abilities we have abundant proof in his writings, from which we are able to form a sufficient judgment for ourselves. Mr Tappan cited some strong testimonies in his favor. Mr W. Russell, who had known him in Scotland, gave at some length his history and character—said that he was regarded as the most promising and eminently qualified missionary in point of talents, character, and piety, who had then been sent out. He had known him personally, and could speak of his high worth from his own knowledge.

Professor Norton entered largely into the merits of the subject, especially as connected with Rammohun Roy whose history and character he dwelt upon at length. He thought that we were bound to afford countenance and aid to him and his coadjutors—he did not doubt that great benefits would result—and even if an entire failure should follow, yet we could incur but the most trifling loss while we should have the high satisfaction of having done our duty. At his motion the first resolution was amended so as to read, 'for the promotion of christianity in India.'—Both resolutions passed by a unanimous vote.

We will not at present enlarge upon the subject of this meeting further than to express our high satisfaction with the interest which was exhibited in it, and with its result. It augurs, in our view, excellent things. It will be followed, we trust, with excellent consequences.

Although circumstances gave the discussion a more limited range than it was expected to have taken, and prevented the expression of those large views on the general subject which had been urged with so much effect on the previous evening; yet the result was perfectly satisfactory. And we trust that the feelings evinced on the occasion will be proved by deeds not to be transient.

We only think it necessary to add, that in answering the questions proposed at the opening of the meeting, gentlemen were necessarily led to a comparison of the unitarian views of Christianity with those of orthodoxy; and they explained that there were many obstacles in the way of converting the heathen of India to the latter, which would not obstruct the former. Many facts were adduced in support of this opinion; and especially the striking fact, that so many respectable natives are now anxiously desiring and aiding the introduction of christian institutions, who have had no favor for them when presented under an orthodox garb. It was said that there is a large class among them sick of their ancient idolatries, and who will be ready to welcome a rational faith. Let the same sublime and simple doctrines be preached to them which Paul preached on Mars' Hill, and they will listen to them and acknowledge them.

We are requested to state the circumstances which led to the inquiry on Sunday evening respecting the insinuations which have been afloat injurious to the moral reputation of Mr Adam and Rammohun Roy. Efforts had been successfully made heretofore to investigate some of these unfavorable rumors, and the propagator of them in a neighboring town, had acknowledged that there were no grounds for them. More recently similar surmises have been put in circulation, and the name of the gentlemen alluded to has been used as authority for them. It was important therefore that his actual opinion should be known; accordingly he was respectfully called upon to state it. This statement, in no wise justifying the rumors referred to, we propose to insert next week, together with a full report of the remarks which were made in consequence of it. When the whole shall be viewed together, it will be seen that the respect and confidence hitherto attached to Mr Adam must gain strength from this exposure to examination.

A Praiseworthy Example. It has given us great pleasure to learn that a number of individuals belonging to the North Parish in Salem, (Rev. Mr Brazer's,) "have voluntarily associated themselves together for the purpose of contributing a certain sum annually towards the formation of a Theological Library, for the express and particular use of the minister for the time being—the property of the books to be vested in the society. It is understood that the minister is to use the funds thus collected according to his own discretion, and is accountable only for the safe keeping and regular transmission of the books entrusted to his care. It is hoped that in this way, in the course of a few years, a valuable Theological Library may be collected. And when we recollect how indispensable an aid this is to the theological inquirer, and that the ordinary resources of christian ministers in our country do not permit them to secure it without interfering with other more urgent but hardly more imperious claims, the plan above stated must be deemed excellent in itself, very creditable to the enlarged views and liberal feelings of those who devised it, and worthy of being adopted in most of our large parishes.

Mr Abbot, the late pastor of this church, at his death, left all his more valuable theological works to the society, for the use of his successor in office. That legacy may therefore be considered as the foundation of this library. And by a stated annual increase for a succession of years, it cannot fail of becoming in time of inestimable value to the minister of the parish.

MILTON'S PROSE WORKS.

We find in the Church Register the following paragraph on the subject of the selection from Milton, now in press.

"We learn from the Christian Register, that proposals have been issued at Cambridge for publishing a selection from Milton's prose works. The present is said to be a favorable moment for the undertaking, in consequence, as we suppose, of the recent publication of his Treatise on Christian Doctrine. We are not informed *who* is to make the selection, nor by what rule it is to be guided. But we suppose we shall not judge amiss when we intimate, that one object *may be* to bring some additional weight to such of his opinions as are found agreeable to some modern theologians. The publication of the whole of Milton's prose works would betray some obliquities in his principles and character, more readily excused in a poet than in a philosopher or divine.—Take the following invective against the Bishops of the English Church when they were greatly depressed, as a specimen of his charity and toleration.

'But they, that by the impairing and diminution of the *true faith*, the distresses and servitude of their country, aspire to high dignity, rule and promotion here, after a shameful end in this life, (*which God grant them!*) shall be thrown down eternally into the darkest and deepest gulph of hell; where under the despiteful control, the trample and spurn of all the other damned, who in the anguish of their torture, shall have no other ease than to exercise a raving and bestial tyranny over them as their slaves and negroes, they shall remain in that plight forever, the most dejected, most underfoot, and downtrodden vassals of perdition.'—Treatise on Reformation, vol. i. p. 274.

"We hope before the Cambridge selection is brought out to the public, we may be given to understand what is to be its character, whether a general collection of all the generally interesting parts of his prose works, or only such as suit particular views. The public have a right to know this, and unfriendly as we are to Milton's general character, and to many pages of his works, yet our intolerance shall not be measured by his. We shall be glad to see aught from any quarter which may tend to improve and elevate the character of man."

We are a little surprised, both at the strength of dislike to Milton manifested here, and at the jealousy of insinuation respecting the design of the proposed work. As however information is requested, we will just say, that the design is neither to build up unitarianism nor to assault episcopacy; but solely to give such extracts from the writings of an eminent man as may display the characteristic traits of his mind and pen. Milton has been little known as a prose writer, though his prose is as remarkable as his poetry. His prose works in bulk never can be brought within reach of the reading public. The only way by which to make known their peculiar character and fully exhibit the man, is by selections. Such selections have been made from the voluminous works of other ancient writers, and have been the means of causing them to be known and appreciated.—It has been thought that the same advantage of introduction to the present age should be afforded to Milton. To do this, is the design of Mr Jenks in the present undertaking. It is to make known and advocate Milton as an English writer—not to support or assault any church, party, or denomination. And as this object cannot be effected without bringing forward much which shall "tend to improve and elevate the character of man," we have no doubt that after this explanation the Church Register will regard the affair with a little more kindly eye.

The Treasurer of the American Unitarian Association acknowledges the receipt of One hundred and twenty-eight dollars from the Ladies of the Society in Federal street, to constitute their Pastors, Rev. Messrs Channing and Gannett, Life Members, and for the general objects of the Association.—Also, the receipt of thirty dollars from a member of Rev. James Walker's society, to constitute her pastor a Life Member.

No. 19, Water street, 19 May.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

CHRISTIANITY IN INDIA.

At length, Mr Editor, we have the delightful prospect of an attempt to be made by American Unitarians as a body, to carry Christianity into India. The time at length has arrived, when almost every intelligent and thinking mind among us is convinced, that it is an experiment worth pursuing; when Providence seems so clearly pointing out our duty in this respect, and providing the means for its performance,—that no man will heedlessly take the risk of permitting the interests of his religion to suffer, by his own lukewarmness and inactivity. The meeting of Sunday evening last, distinguished both for its numbers and its respectability, and for its singular unanimity on the great questions proposed to it, has given an earnest to the Christian world, that Unitarians equally with others, feel the excellence of their religion, and are determined to use all the means in their power to give it extension and effect.

I have no intention of recapitulating the arguments which prove the propriety, the expediency, the obligation of endeavoring to give to the heathen a share of the religious blessings we enjoy; or those which justify the past conduct of Unitarians in this respect; or those which go to show the peculiar aptness of the present moment, or of the proposed sphere, for the intended experiment. My object is a very simple one; barely to diffuse some information which the recent discussions have elicited, as to the characters of two men, who have had already, and who will probably as long as they live continue to have, a very important connexion with, and influence upon, the success of any endeavors to spread Christianity, pure, liberal Christianity, in Bengal. I consider it very important that this information should be diffused as widely as possible; because as a subscription is about to be opened for the support of this cause, and the subscribers are hereafter to be called to deliberate upon the disposal of the funds which may be realized, (and from the prominence of the individuals referred to, it is highly probable, that, unless there be serious objections, the one may be entrusted with an important share in the management of those funds, and the other derive a support therefrom,) it is desirable that the subscribers may act understandingly, and, as far as possible, with a knowledge of every circumstance connected with the subject.

One of these individuals is Rammohun Roy. Of his pre-eminent capacity and attainments, it is needless here to say anything; but the question has frequently of late been asked, is he a Christian? Does he believe, and avow himself a believer in Christianity, as a divine, miraculously attested revelation from God? or, does he only esteem Christ as the teacher of the purest and sublimest morality the world has ever known?—There may be individuals so zealous in this cause, that they will say the inquiry is needless, and had therefore as well be stifled. I rejoice, Mr Editor, that it has not been stifled; and that upon being proposed we are enabled to answer it honestly, and in a manner which, while it sustains Rammohun Roy's exalted character, offers us every inducement at the same time to encourage him onwards in his high career.

Rammohun Roy then, is not a Christian in the broad sense of the term, as far as we can learn. But after successfully resisting the imposture of Mahomedanism; after exposing the enormous errors of Hindooism; after doing all that he could heretofore to ameliorate the condition of his countrymen, by redeeming them from their vassalage to a tyrannical and corrupt priesthood, and from some of the most shocking and inhuman customs of which we can conceive; and still continuing as he does his magnanimous efforts in the cause of truth and humanity; he has avouched to the world his belief in the existence of One Supreme God, has theoretically and practically denounced polygamy, and has published the "Precepts of Jesus," compiled in the words of our Saviour from the gospels, as containing the purest, most ennobling, and sublimest system of morals ever given to man. Will he stop here, do you think? Has such a searcher after truth advanced thus far in pursuit of her, only to stop when she is so nearly within reach? It is not possible;—it is not idle enthusiasm to expect, that the next tidings we hear from this great and good man, will be his acknowledgment of the divine mission of Jesus Christ, in the face of all mankind. At all events, sooner or later this will happen; he already observes the christian sabbath, and co-operates with Christians in extending their religion; and to my mind, his conduct as a whole, in regard to Christianity, argues much more conclusively his sincerity and earnestness in the cause, than would a more hasty and sudden acknowledgment of the claims of the Messiah. It proves how carefully, how seriously, how candidly, how deliberately, he proceeds in the investigation; and at the same time how uniformly ready he is, as fast as he realizes a conclusion, to avow it to the world, regardless of all personal consequences. His final conversion to Christianity may thus not only be confidently expected, but will, when professed, be one of the noblest triumphs it has ever gained; a triumph by which it wins to its side one of the noblest minds ever bestowed by God on man; a triumph gained gradually, in the efforts for which, more than one false religion is exposed and degraded, and seed sown, which by the blessing of Heaven, shall spring up and bear fruit, and enrich and christianize one of the largest and finest countries of the world;—nay, from which may result in due time, the extirpation of heathenism from Asia. Let us then do all we can to secure this great mind in the cause.

The other individual to whom we have alluded, is Mr Adam; and of his ability and excellence in every respect, and of his suitableness to the office of a christian missionary in Calcutta, we have the most satisfactory evidence. He originally went to India in the service of the Baptist Missionary Society in England, enjoying the fullest confidence of that society. For about three years, he labored with the Calcutta Baptist Missionaries; and was at length selected by the Mission House at Serampore, to discuss with Rammohun Roy the peculiarities of their respective creeds. He found his opponent however too powerful; and at the close of the year 1821, he publicly acknowledged himself convinced of the truth of the doctrine of the simple unity of God. He seceded from the Baptist mission, engaged

with Rammohun Roy in the establishment of a Unitarian chapel and printing press at Calcutta; and as far as his small pecuniary ability would permit, and notwithstanding an attempt made by his former religious friends to interest the government to banish him therefor, he has ever since preached this doctrine with zeal and boldness. Nothing has ever been laid to his charge which goes to impugn his character as an active, earnest, indefatigable, sincere and pious Christian clergyman. Previous to his leaving Great Britain, he enjoyed the warmest regards of many distinguished divines, particularly in Scotland, was perfectly well known as a most exemplary man, considered unusually qualified for the missionary office, and up to the moment of his avowal of Unitarianism, was esteemed by his coadjutors in Bengal, as one of the most efficient and valuable of their number—we want no better proof of this than their assigning to him the task of combating Rammohun Roy. In a word, he is an estimable, excellent man, devoted to the cause of truth and pure religion; and only waiting the means, which may enable him to give his whole time and talents, to the diffusion of genuine Christianity.

To Mr Adam we owe the fullest accounts of the prospects of Unitarianism in India, and some of the most intelligent and sensible hints, as to the proper means for its future futherance and support. Shall we suffer him to reap no reward for all his services? Shall we permit this cause, so dear to us, to slumber because of our inertness? Awake, Christians, let us be doing! Now is the accepted time, now is the day of salvation! Will our consciences let us sleep? Can we justify to God and our own souls, inattention to the call which is rolled across the ocean from the mouths of the Ganges? The time has been when a fanatical hermit could excite the indignation of Christendom to such a pitch, that all her nations sprung forth in "panoply of war," to crusade at his beck and bidding!—And for what?—to redeem from the hands of infidel profanation an empty sepulchre. The call to do this, rung in their ears with so much power and eloquence, that they deemed it "the voice of God!"—How much more do *we* hear the voice of God! It comes to us in its still awful majesty. It breathes its awakening tones into the depths of the heart. It tells us of those in distant lands, who are looking for our sympathy and assistance in their search after divine truth, or in their now comparatively powerless, though zealous exertions, to dispense it to others? Shall we, will we, decline the call? It may soon be too late; and then if the cause fail, and fail only on account of our backwardness, let every individual reflect, how well he shall be able to bear his portion of the responsibility. *

FOR THE CHRISTIAN REGISTER.

Mr Editor,—I find it much more difficult than I imagined to fulfil my engagement to furnish your readers with a list such as satisfies me of Juvenile Books suitable for Sunday reading. The number of books with which I am acquainted of a suitable character, is quite limited. The following is a catalogue of such as are contained in a Juvenile Charitable Library, designed for the children and youth of my parish, which, though formed with considerable care, contains some books and tracts, which I should be glad to exchange for others of a more unexceptionable character. The collection, as you will perceive, is miscellaneous, as I think it best that it should be in a library of this description. Those printed in italics are best adapted to Sunday use.

Allow me to add, that our Juvenile Library, which was commenced about two years since, and is supported by an annual contribution of the parish, is exceedingly popular, both with parents and children, and that its success has exceeded our most sanguine expectations.

Rusticus.

BOOKS SUITABLE FOR CHILDREN FROM SEVEN TO TEN YEARS.

Mrs Barbauld's Easy Lessons and *Hymns*.
Miss Edgeworth's Early Lessons, 4 first volumes.
Juvenile Correspondence, by Miss Aikin.
Burder's Sermons for Children.
Stories for Children, by Mrs Hughs.
Original Poems for Infant Minds.
American Popular Lessons.
Elements of Morality.
Reading Lessons for Primary Schools (Mr Hale's)
History of Marten and his two little Scholars.
The little Cowslip Gatherers.
Little Henry and his Bearer.
Learning better than House or Land.
Virtue in a Cottage.
Poetic Tales.
Poems for Children, } By Mrs. Sproat.
Stories for Children in verse, }
Tommy Wellwood.—Raven and Dove.—The Caskets.—Little Robert and the Owl.—The May Bee.—Good Boy's Soliloquy.—Good Girl's Soliloquy.—James Talbot.—Suspected Boy.—A week in a Cottage.—Robert Fowle.—The Badge.—Joseph Ellis.—George Freeman.—Scriptural Stories.—Little Jack.—Orphan Henry.—*Little Nannette.—The Busy Bee.—Hymns for Infant Minds.*

BOOKS SUITABLE FOR CHILDREN OF TEN YEARS AND UPWARDS.

Maritime Discovery.
Village Sketches.
Filial Affection, or the Clergyman's Grand Daughter.
Nott's Sermons for Children.
Hedge of Thorns.
Father's Gift.—*Watson's Address to Young Persons. Recaptured Negro.—Farmer's Daughter.*—Memoirs of Prince Lee Boo.—Robinson Crusoe.—*Osage Captive.—Catherine Brown.—Friend's Family.*—Natural History of Animals.—Conversations on Common Things.—Miss Edgeworth's Parent's Assistant.—Moral Tales.—Popular Tales—Sequel to Frank.—Sequel to Rosamond, in volume 5 and 6 of Early Lessons.
Ayah and Lady.—Charles Ashton.—Factory Girl.—Aunt Mary's Tales for Boys; do. for Girls; and Ornaments Discovered, by Mrs Hughs.—Instinct Displayed.—Evenings at Home, 3 vols.—Evenings in New England.—Rose and Emily.—The School Fellows.—The Sparrow.—Sanford and Merton.—*George Wilson and his Friend.*—Scenes in Europe, by Isaac Taylor.—Polar Scenes, by the same.—The Travellers, by the Author of Redwood.—*Pierre and his Family.*—Juvenile Trials.—*Monument of Parental Affection,* by Joshua Gilpin.—*Sunday School Gleanings.*—Moral Tracts of the London Christian Tract Society, 5 volumes.
Charles Lorraine. Memoirs of Mowhee.—*Content and Discontent.—Home.—Duties of Children*—(Dr Channing's Sermon.)—*Adventures of a Bible.—Twin Brothers.—Orphan Sisters.—Old Soldier.—William's Return.—Samuel Bonner.—The Young Cottager.—Jessy Allan.*—Solar Microscope.—La Fayette, or Disinterested Benevolence.—*Friendly Instructor.—Shepherd of Salisbury Plain.—The African Prince.*—Lazy Lawrence. Waste not, want not.—Simple Susan.—*Dinah Doudney.—Dairyman's Daughter.*
Tracts of the Publishing Fund; viz. *Isaac Jenkins.—The Brothers. Eleanor Moreland.—Edmund and Margaret.—Thomas Dormer.—Advice to a Young Woman at Service.*—The Lottery Ticket.—*Edward or the Sunday Scholar.—The Two Farmers.*

The following are recommended in the Journal of Education.

Fruits of Enterprise.—Theodore or the Crusaders.—Historical Pocket Library.—Wars of the Jews.—The Robins.—Tales of the Pemberton Family.—Little Flora.

I hope some of your readers will add to this list.

CONGRESSIONAL SUMMARY.

In the Senate.—The Committee on the Judiciary to whom was referred the request of the House asking a conference and the amendments of the *Judiciary Bill*, reported that a conference is inexpedient, which report was accepted.—A bill for altering certain terms of the *Circuit Court* in New York and Connecticut, passed.—A resolution passed, for the purchase and distribution of *Journals of Congress from* 1774 *to* 1788. The bill to grant certain public lands in aid of a *Canal*, from the Illinois River to Lake Michigan, was rejected.—Bills, for remitting the duties on certain articles imported for the use of the *University of Virginia*,—for *paying interest* to the State of New York,—for the relief of certain citizens of the United States, who have lost property by the *depredations of Indians*, and to fix the salaries of certain *Surveyors and Collectors*, were severally passed.—A bill for reducing the *Executive patronage* was laid on the table.

In the House—Bills authorizing the building of certain *Light Houses and Light Vessels*,—making an appropriation for aiding certain *Creek Indians*, in their removal to the West of the Mississippi,—for a further appropriation for *ten Sloops of War*,—for directing surveys and estimates for *Dry Docks*,—and for making an appropriation for carrying into effect the *new Creek Treaty*, were severally passed.—*A Protest*, submitted by the delegation from Georgia, against the new Creek Treaty, was after considerable debate permitted to be placed upon the journal of the House.—A bill authorising the *payment of interest* to the State of Maryland, passed.—A resolution was agreed to, directing the secretary of the Treasury to procure certain information respecting the *Manufacture of silk*, and to report at the next session of Congress.—The bill to alter the time of holding the terms of the *Circuit Courts* in New York and Connecticut, was passed.—A bill for the relief of *James Munroe*, was amended and ordered to a third reading.

CITY AFFAIRS.

In Common Council.—The report of a joint committee, in favor of granting the *use* of a piece of land at the bottom of the Common, for the establishment of a gymnasium, under certain limitations, was adopted.—Mr Henry D. Gray was unanimously chosen by the Council, a Director of the House of Industry, in place of Mr Joseph Lewis, who declined serving.—The special committee on the subject of widening Merchant's Row, reported, that some individuals have given in their land to be taken into the street, and others have subscribed $4,150 towards the expense of the proposed improvement. They therefore, recommend a concurrence with the Mayor and Aldermen, in their resolution, authorizing the Surveyors of Highways to make said street fifty feet wide. After considerable debate, it was decided by the casting vote of the President, not to concur. A motion to reconsider the vote, and make the subject the order of the day for the next meeting, was agreed to.

FOREIGN INTELLIGENCE.

Abolition of Slavery. A meeting has been held by the students of the University of Glasgow, in order to petition parliament on the subject of slavery.—About 200 strangers were admitted by tickets, the rest of the assembly consisted of students only. The speeches are numerous, and in spite of their declamatory style, not devoid of interest. The Glasgow general petition for the abolition of slavery, received 38,000 signatures.

Greece. Late advices from this country by way of France, gives the particulars of the defeat of Ibrahim Pacha, on the 2d of March, before Missolonghi. Ibrahim having attacked them by sea and land, was repulsed on all sides, and lost from four to five thousand men. This defeat caused the dissolution of his army, and he had retired to Patras. The captain Pacha had sailed for Constantinople, and was pursued by the Greek Admiral, Miaoulis. The departure of the captain Pacha leaves the sea completely free, and succor can be afforded to Missolonghi. Col. Selves, in the service of the Viceroy of Egypt, had surrendered at discretion at Tripolitza, to a corps of Moriotes, under Colocotroni. Information had been received at London, that the British consul at Alexandria, had in consequence of orders from his government, prohibited English vessels from carrying munitions of war from Egypt to Greece. It is stated in late London papers, received a few days since, at New York, that the Duke of Wellington had entirely accomplished the objects of his mission to St. Petersburgh. The emperor Nicholas, in accordance with the views of Great Britain, France, Austria, and Prussia, resolved to join with them in protecting the Greeks against the Turks.—These five powers are to unite in a peremptory declaration to the Grand Seignor, that he must withdraw his armies from Greece, and renounce all pretensions to the sovereignty of the country.

Education at Algiers. We learn from Mr Shaler's work, that public instruction, after the plan usually adopted in Mahomedan countries, receives a considerable share of attention at Algiers.

There are three colleges in this city, which appear to be a sort of theological seminaries, for instructing persons in the Mahomedan faith, and qualifying them as religious teachers of the people. One of these colleges is set apart exclusively for the instruction of the "Kabyles:" natives of the interior, who reside in the city as servants and laborers.

The extent of the literature of Algiers, however, as of all countries where the religion of the Prophet is maintained, finds its limit in the koran, so that little *advancement* in learning is to be expected. By the introduction of Christianity, and the admission of the press, a new state of things would at once result.

India. By an arrival at Salem from Calcutta, we learn that a treaty of peace has actually been concluded with the Burmese. After the battles of the second, third, and fifth of January the English General advanced 120 miles farther into a country strongly fortified with stockades, which were captured. The Burmese had suffered severe loss by the cholera, the ground was strewed with dead bodies.—The British here met with a Burmese minister, sent expressly from Ava to sue for peace; which was granted, on condition that four provinces were to be ceded to the British, that Ava, (the capital) was to receive a President, and Rangoon a Consul, and they were to pay ten millions of Rupees or about five millions of dollars.

West Indies. It is stated that considerable excitement and anxiety prevails in the English West India islands, at the proceedings of Parliament on the subject of the slave population. In Demerara and Essequebo, a petition had been prepared, requesting the English government that no further resolutions may be adopted, until such time as his majesty may be pleased to afford the colonists an opportunity of being heard by council, and producing evidence to shew the real state of the case. They also call upon their brethren in the British Provinces of North America, to take into serious consideration the danger in which they are involved, by a course of innovations now in progress by a hostile party in England.

Books in Cuba. The Gov. of Cuba has published a proclamation, prohibiting the importation of all "books which oppose the Catholic religion, the royalty, rights and prerogative of the sovereign, or which in any other manner defended the rebellion of vassals or nations." The masters and owners of vessels, as well as the proprietors of such property, and of im moral books, &c. are rendered responsible, and will be required to pay the value, if it does not exceed 200 dollars.

Buenos Ayres. An arrival at Salem, brings intelligence from this place to the 9th of March. On the 3d of February an undecisive action was fought between the Brazilian and Buenos Ayrean squadrons; and about the 27th of the same month *another*, and very sanguinary conflict took place, in which the Brazilians were defeated, with the loss of a steam vessel, one brig, and one ship. It is stated that the American and English consuls had promulgated their opinions of the insufficiency of the Brazilian blockade, by public declaration. On receiving the above intelligence, several men of war had sailed from Rio, to reinforce the squadron.

A National Bank had been established at Buenos Ayres, and had produced the most flattering effects.

Monte Video. A letter from this place, dated February 1st, represents the force of the Patriots in the Banda Oriental to be 7000 men, and that of the Buenos Ayreans, 3000, making in all an army of ten thousand. The writer appears to entertain little doubt of the final success of the Revolutionists.

Paraguay. Advices from Rio Janeiro, state that Gen. Sucre had entered Paraguay with a considerable force; and it is said that the tyrant Francia had been taken prisoner. The inhabitants, as it appears, were overjoyed at the coming of Gen. Sucre, and greeted him, to a man, as their friend and deliverer.

Mutiny and Murder. The ship Constitution, Chase, from the Pacific Ocean, arrived at Nantucket, on the 15th inst. bringing in two men, 8 women and 7 children all blacks, and 2 white seamen. They were taken from the Sch. Decatur, of this port, at sea, on her passage from Baltimore to New Orleans. The seamen state that the Decatur sailed from Baltimore on the 3d ult. and on the 25th, while the Captain was forward on the rail, he was thrown overboard by two of the blacks. The mate who was below, on hearing the noise, rushed on deck, and was seized by three of the blacks and also thrown overboard. The crew were prevented by the blacks from attempting to pick them up. After this they attempted to avoid every vessel, but the Constitution falling in with her, the above were taken out, leaving two of the crew and fourteen blacks, on board. The object of the blacks in destroying the officers, was to proceed with the vessel to St. Domingo, where they expected to be at their liberty.

DOMESTIC INTELLIGENCE.

New Church. We learn that the new Stone Church near Pearl street, on Purchase street, is nearly completed. It is expected that it will be finished by the first of July next. At a meeting of the proprietors, convened at the Vestry, on Thursday 11th instant, a Standing Committee was chosen to audit the accounts of the Building Committee, to make arrangements for a singing choir, the Dedication, and for supply of the pulpit with reference to the settlement of a minister.

Statue of Washington. It is understood that the Statue of Washington by Chantry will be received in this city during the ensuing summer. It is intimated that should the city authorities refuse it a place in the New Market, and the state authorities a place in the Capitol, it will be offered to the Boston Atheneum for their new building.

Indian Murder. Near Fort Crawford, on the upper part of the Mississippi, a Mr Mitod, his wife and three children, have been murdered in a barbarous manner, by the Indians, supposed to be Winnebagoes. The camp of the whites and the dead bodies were burnt. Twelve Indians have been taken, and are held in custody to answer for the crime.

Languages spoken on this Continent. The English language is said to be spoken in America by eleven and a half millions of people; the Spanish by ten millions; the Indian by seven and a half; the Portuguese, by three; the French by one million two hundred thousand; the Dutch, and Danish, and Swedish, by two hundred thousand;—being twenty seven millions, in the whole, of people speaking European languages in America.

Distressing Fire. The house of S. A. Talcot, of Starley, Pen was burnt down on the 11th of April, and three children perished in the flames, the eldest only five years old. The parents were absent, and had fastened the children in the house to prevent their being drowned, as the house stood on the bank of the lake. From the situation of their bones after the fire, it appears that they had all got to the door.

Winnipissiogee Canal. The Corporation held their annual meeting under the charter on the 10th inst. in Dover, when a Board of fifteen Directors was chosen, and other measures taken preparatory to the commencement of this important undertaking.—It is understood that the report of a committee of the Directors, exhibiting the most important facts and calculations relative to the proposed canal, will shortly be laid before the public, and that books will be immediately opened for subscriptions to the stock.

Sunday Schools. The Anniversary of the Sunday School Union Society, was celebrated at New York on the 9th inst. The children to the number of about four thousand, assembled in the Park, from whence they proceeded to Castle Garden, where appropriate addresses were delivered by the Rev. Dr Milnor, President of the Society, and the Rev. Mr Corrie. In the evening, the Society met at the North Dutch Church, when the annual report was read, several addresses delivered, and religious exercises took place.

City Finances. The Auditor of Accounts has laid before the City Council, his annual report of the Receipts and expenditures of the city, for the financial year, which closed on the 30th of April last. The *cash* expenditures of the year amount to $350,566 97 cents, and $31,700 has been paid in city stock, for improvements in streets &c, making the whole expenditure amount to $382,266 97 cents. The whole income of the city amounts to $329,216 82 cents, leaving a deficit, for which the city government have resorted to loans, of 53,050 15 cents. A considerable portion of the expenditures however were for permanent improvements, which may justly be chargeable upon the resources of future years.

Chesapeake and Ohio Canal. It is stated from good authority that the estimate for this canal will be about thirty two millions of dollars. There must be a tunnel through the mountain of four miles in length, with which shafts 800 feet in depth, will communicate at distances of 180 yards.

GENERAL SUMMARY.

The Cambridge edtion of Mrs Barbauld's works, now in press, will contain three Critical Essays of that lady, not included in the English edition, or in that just republished at New York. The "Legacy for Young Ladies" also, is designed in a great measure for a different class of readers, will appear in a distinct, but corresponding volume. The price of the three volumes will not exceed $2,50.

Capt. Charles Morris. The Senate of the United States, have confirmed the nomination of this gentleman as one of the Board of Navy Commissioners.

North Carolina Gold. Of the gold coinage of the United States mint during the past year, seventeen thousand dollars was from the product of the gold mines of North Carolina.

Eagle and Derby Banks. The Legislature of Connecticut have appointed a committee, to unravel as far as possible the mysterious management of these two banks.

Vacant Jail. There is not a single person in the Salem Jail.

Richard D. Harris, we understand has been appointed Navy Agent for this station.

Schools. There are one hundred and fifty-one private schools in Boston. A gentleman proposes opening a school for boys on the Monitorial system.

St Lawrence River. We find, from the last English papers, that the British House of Commons have voted £15,000, or nearly $67,000, to improve the water navigation between Montreal and the Ottawa and from the Ottawa to Kingston, Canada.

Church in Florida. A Stone church, we presume for a Congregational Society, has been nearly completed in St Augustine, but the work is now suspended for want of funds.

Sandwich Islands. A young native of these Islands was lately brought to England by the captain of a whaling ship. He has been placed at a Lancasterian schools, and speaks English remarkably well. His dexterity and agility are remarkable, and he is considered as a brave and active seamen, as well as a kind hearted man.

Bishop Cheverus has recently received 5000 francs, from the king of France with a letter of thanks, for his exertions in favor of the inhabitants of the department of the Tarn and Garonne, who had suffered by an inundation of the River Tarn.

Rev. William B. Sprague, of West Springfield, has been invited by the Cedar-street Church and Congregation, in the city of N. York, to become their Pastor.

Frigate for Brazil. A frigate for the Brazilian government was launched at Baltimore on Wednesday morning last.

Memory. A black man died lately at the House of Correction, who "spoke five languages correctly and fluently, and had Shakespeare's plays by rote."—

Injustice. A boy was lately brought before one of our Judges, says the Rochester Telegraph, upon a writ of habeas corpus, who had been imprisoned for petit larceny, upon confessions, which, it is said, were whipped from him by the magistrates! while he was in prison, it was ascertained that the theft was committed by another person. *N. Y. Gaz.*

Canals. It is said that there are now 2500 men employed on the Chesapeake and Delaware Canal.

Importation of Flour. A vessel has arrived at New York *with flour* from Stettin, in Prussia.

Jews. It is stated in a French Journal that the whole number of Jews, in the world, is about six millions, five hundred and ninety eight thousand. In England there are about fifty thousand; in the United States, three thousand.

Slavery. In the Republic of Colombia, it is ordained by law, that the manumission of slaves shall take place on such days as are consecrated to national festivity. In fulfilment of this law, 84 slaves have been manumitted for the past year, in different provinces, on days of public rejoicing.

Albert Gallatin. This gentleman has been nominated by the President to the Senate, for Minister of the United States to Great Britain, vice Mr Rufus King, resigned on account of ill health, and they have confirmed the nomination.

MARRIAGES.

In this city, by the Rev Mr Ware, Mr George Jones to Miss Lydia H. Coleman. By the Rev. Mr Pierpont, Mr Curtis Guild to Miss Charlotte L. Hodges. By Rev. Dr Gardiner, Peter Banner, Esq. Architect, to Miss Elizabeth Wiser. By Rev. Mr Ware, Mr Charles Harlow to Miss Dorcasina Bowker. By Rev. Mr Barrett, Mr Abraham G. Wyman to Miss Miranda Priest.

In Hingham, By Rev Mr Brooks, Daniel Parkman, Esq. of this city, to Miss Mary McDonough, of Hingham.

In Andover, May 11th, by Rev. Dr Murdock, Rev. Prof. Peck, of Amherst college, to Miss Elizabeth M. Hooker, of A.

In New York, Rev. William Richmond to Miss Sarah C. Clarkson. Mr Julius Mety, of that city, to Miss Julia Maria Ayling of Boston.

DEATHS.

In this city, Mary Ann, child of Mr Frederic Cabot, aged 2 years and six months. Mr Jonathan Mehurin, formerly of Bridgewater, a revolutionary soldier.—Hon. Jonathan Loring Austin, aged 78 years. Formerly Secretary and afterward Treasury of this Commonwealth.

In Lubec, Me, Francis Morang, aged 100.

In Granby, Con. Pliny Hillyer, Esq. aged 77. Associate Judge for the County of Hartford, and Judge of Probate.

In Philadelphia, the Hon. Moses Levy, late President Judge of the District Court for the city and county of Philadelphia.

In Green county, Kentucky, on the 15th of March, the Rev. Isaac Hodgen.

In Cowes, England, Mr William Fillebrown, aged 39, son of Mr John F. of this city.

CONSIDERATION OF OBJECTIONS, &c.

THE Popular little tract entitled, "A Consideration of Objections to Unitarian Christianity," may be had at one dollar per hundred, as 81 Washington street. may 20.

WARE'S DISCOURSES.

IN THE PRESS, in a cheap form, and will be published in election week, "Ware's Discourses on the Offices and Character of Jesus Christ" Second Edition. may 20.

PSALMS AND HYMNS.

THE Different Collections of Psalms and Hymns used in Unitarian Churches, are for sale at 81 Washington street. may 20.

LEGACY FOR YOUNG LADIES.

MRS BARBAULD'S posthumous work entitled, "*A Legacy for Young Ladies*," edited by Miss Lucy Aikin, is in the press, and will be published on Election week, at 81 Washington street, (up stairs.)

The January number of the Eclectic Review has the following notice of this interesting little work.

"A Legacy for Young Ladies from Mrs Barbauld, requires only to be announced to excite a general desire to share in it. The pieces which compose this delightful little miscellany, 'were found among her papers by the members of her own family.' They consist chiefly of papers of a light and elegant cast, allegories, prose by a poet, and *jeux d'esprit* in verse, short essays and letters. A singular neatness and perspicuity of style, and a feminine elegance of mind, admirable good sense and true simplicity, characterise all the productions of Mrs Barbauld. There is no pretensions, nothing that savours *of the blue*; she never lectures, or discourses, or theorizes, but charms us at all times with admirable sentiment in beautiful language. We know no one who would better deserve to be styled the Female Addison; only such comparisons must always fail to be very accurate, and the style of Addison is less perfect than hers."

may 20.

MR WARE'S SERMON.

JUST received, at 81 Washington-street, an additional supply of Rev. Henry Ware's Sermon at the dedication of the new church at Northampton.

POSTSCRIPT.

BOSTON, MAY 20, 1826.

By arrivals from England, at this port on Thursday evening, we have received a few additional items of foreign intelligence the most important of which is that from Russia. But as the accounts do not mention from what source the information is derived, it may possibly turn out to be nothing more than a stock-jobbing report. It is stated that, "The Emperor seems resolved on war, and is arraying his immense strength, naval and military for the assault of the empire of the Ottoman. Admiral Greig, who commands in chief the fleets of Russia, has been ordered to St Petersburgh to report the condition of the naval forces, and prepare for hostilities in the Black Sea. The armies of Sacken and Wittgenstein, in Bessarabia, are said also to be in motion. The Russian hordes are concentrating for the march, and taking up advanced positions in front of the Pruth. The Duke of Wellington is said to have urged every argument against this tremendous war, but in vain. No diplomacy could avert the storm, which seems ready to burst on Eastern Europe in unmitigated fury."

The health of the king of England was not perfectly established on the 18th ult. The Chancellor of the Exchequer has announced on the Stock Exchange, the measure of creating new stock to the amount of eight millions.

Representative Election. At the election in this city on the 11th inst, the whole number of votes was 2614; necessary for a choice 1308.—Thomas Welsh had 1464, George W. Adams 1440, William Barry 1368, Abner Phelps 1321, J. K. Simpson 1448, Andrew Dunlap 1442, John B. Davis 1345, John T. Winthrop 1406, Adam Ben: 1477, Charles Wells 1560, and they are chosen. On Thursday last another election was held to fill the remaining ten vacancies. The whole number of votes were 2140—necessary for a choice 1071; the following gentlemen received that number, and were chosen.—Prentice Hobbs, David L. Child, Daniel Baxter, and S. Austin, jr. Another election is to be held this day to supply the remaining six vacancies.

AMERICAN UNITARIAN ASSOCIATION.

THE Annual Meeting of the American Unitarian Association will be he held on Tuesday evening, May 30, at 7 o'clock, at the *Pantheon Hall*, Washington Street. All persons interested in Unitarian Christianity are invited to attend the meeting.

EZRA S. GANNETT *Sec'y.*

THE BIBLE SOCIETY OF MASSACHUSETTS will hold its XVIIth annual meeting, in the First Church, Chauncey place, on Thursday next, at 11 o'clock, A. M. when a discourse will be delivered by the Rev. Dr Codman, of Dorchester, and a collection taken to promote the benevolent objects of the institution. may 20.

RESIGNATION.

AN American Novel by a lady in two volumes, may be obtained at the counting room of the Christian Register, 81 Washington Street. may 20.

BROOKS' PRAYERS.

A CHEAP edition from the Plymouth Press, will be for sale by Cummings, Hilliard, & Co. and at this office, in a few days. Price 37 1-2 cents. The edition has been carefully revised and enlarged.

eptf. may 20.

HINTS ON EXTEMPORANEOUS PREACHING.

JUST Published, and for sale at this Office, Hints on Extemporaneous Preaching, by Henry Ware, Jr. Minister of the second church in Boston; second edition. April 15.

PRAYERS FOR FAMILIES.

A work has recently been published and is for sale at 81 Washington st. up stairs, entitled "Prayers for the use of Families, with forms for particular occasions, and individuals." Price 37 cents in boards, and 50 cents neatly half bound in morocco.

SEWALL'S PRAYERS.

Another work of a similar character is also just published, and is for sale as above, entitled, "Daily Devotions for a Family, with occasional Prayers." By the Rev. Edmund Q. Sewall.

MISS GILLIS

RESPECTFULLY informs her friends and the public that she continues her School in Woburn, in which are taught the first rudiments, together with English Grammar, Geography, History, Composition, and Arithmetic.

Also Drawing, Painting in Crayons, water and velvet colours; shell, wax, rug, and cheniel work, lace, muslin and various kinds of needle work. Miss G. flatters herself, from the encouragement she has received, that she shall be able to give satisfaction.

The strictest attention will be paid to the manners and morals of those who may be entrusted to her care. Board may be had with her if desired.

Tuition $3.00 per quarter; board $1,50 per week. Reference to Rev. J. Bennett. 6wis* april 22.

RELIGIOUS TRACTS.

THE following Tracts have been published by the AMERICAN UNITARIAN ASSOCIATION, and may be obtained wholesale and retail at the Depository, No. 81, Washington street.

Omniscience the Attribute of the Father only. By Rev. Joseph Hutton, of Leeds, England. pp. 36. Price 4 cents.

The Faith once delivered to the Saints, 3 cents.

One Hundred Scriptural Arguments for the Unitarian Faith, 2 cents.

Discourse on Human Depravity, by Edmund Q. Sewall, 5 cents.

In addition to the Tracts of the American Unitarian Association, the following doctrinal tracts may be obtained at No. 81, Washington street.

True Messiah Exalted,

Unitarian's Answer.

Consideration of objections to Unitarian Christianity.

Dr Channing's Sermon, at the Ordination of Rev. Mr Sparks.

Rev. Henry Ware's Letter to McLeod.

Wright's Essay on the Doctrine of the Two Natures of Christ.

Also an Essay on the same subject from the Unitarian Miscellany.

Dr Watts' Testimonies in Favor of Christian Candor and Free Inquiry.

Mr Flint's Discourse on the Trinity. April 15.

REVIEW OF MILTON.

REMARKS on the Character and Writings of John Milton, from the Christian Examiner, for sale at 81 Washington street.

CHRISTIAN EXAMINER.

JUST Published by David Reed, 81 Washington-street, *The CHRISTIAN EXAMINER and Theological Review*, for March and April.

Contents of No. XIV.

Miscellany.—Increase of Clerical Labors; Reason and Faith; The Beginning and Perfection of the Gospel; Christian Spectator on Missions.

Collections.—Extracts from Milton.

Poetry.—To the Ivy; The Revellers.

Review.—Art. II. Remarks on a late Article in the Wesleyan Journal—Art. III. A View of the Internal Evidence of the Christian Religion. By Soame Jenyns, Esq.

Notices of Recent Publications. Rev. Dr Nichols' Dedication Sermon; Rev. N. Parker's Dedication Sermon; The Spirit of Prayer; Rev. S. Clough's Sermon; Mr Harby's Discourse; Hints to Parents.

Intelligence. Present State and Prospects of Unitarian Christianity in Calcutta; Unitarian Meetings; Religious Charities; Sunday School Society for Ireland; Apocraphy; Mrs Heman's Poetry; Unitarian Publications; Buckminster's Sermons; Obituary; New Publications may 6.

Poetry.

DEVOUT ASPIRATION.

I say not, "Shield me, Father, from distress,"
But, "wake my heart to truth and holiness."
I ask not that my earthly course may run
Cloudless—but, humbly, "Let thy will be done."
The peace the world can give not nor destroy,
The love which is the greatest, and the joy
That's given to angels—to perceive and own
That all Thy will is light and truth alone
And bliss producing;—these, and such as these,
Be mine;—the vain world's fleeting vanities—
Pomps, pleasures, riches, honor, glory, pride,
(Idols by man's perverseness deified,)
I envy not.—Do Thou my steps control—
Erect devotion's temple in my soul;
And there, my God! my King! unrivall'd sway;
So let existence, like a sabbath day,
Glide softly by, and let that temple be
A shrine devoted all to truth an Thee.

Bowring.

Sweet as the calm which o'er the sea
At twilight's hour steals silently,
Are those loved minutes men may steal
From this sad world of wo and care,
To search their hearts, and blissful feel
Some early recollections there;
Some little hymn, to which the knee
Oft bends in earliest infancy.

Some short prayer, which the memory
Can call forth just as easily
As when a child—or when, perhaps,
Maternal eyes would gaze and weep,
While, sinking in our sisters' laps,
They lull'd us with this prayer to sleep.
Oh, thought divine! e'en life's rough sea
That hour would gild most lovelily. *N. Gaz.*

NARRATIVE.

Now, my dear mother, for a little chat with you! I forgot what I was going to write about this Morning; so must only tell you, that since you heard last, we have raised a little contribution among ourselves for the Bible Society. This, I know, will please you; but you will be surprised, perhaps, to hear that it was first proposed by those fine ladies, Jessy Cooke's friends, of whom I told you. They informed us how it used to be conducted in the school they have left; and inquired if we had not seen in the printed list, "Young ladies at Mrs ——— seminary, £7 7s." It was soon agreed that we should like very much to do something of the kind, if Mrs W. had no objection. The ladies, however, advised, not to mention it to Mrs W. till we had *organized* the society ourselves. We must form a committee, they said, and appoint a treasurer and a secretary; and it was determined, that we should call it "*The Juvenile Ladies' Branch Bible Association.*" This gave general satisfaction, and we were very eagerly proceeding to business, when Grace Dacre interrupted us, for a moment, by saying, "There is a pretty little girl who calls here sometimes with water-cresses; I saw her this morning, as I was crossing the hall, and asked her if she could read; she said, 'yes;' I then asked her if she could read in the Bible; and she said, 'O yes; she was a very good scholar, but she had not got a Bible, nor her mother either.'—Shall we give her one then?" said Grace; "will you—(speaking to the elder of the sisters)—will you be at half the expense with me?" "I'll think of it," said she, "perhaps I may; though I don't know why I should, in particular; indeed, at present, I have very little to spare; besides, we are just now talking of something quite different." "Not quite different, is it?" said Grace. "If our object is to give poor people Bibles, it is, you know, exactly the same thing; but if we are only wishing for the fun, or the credit of having a '*Juvenile Ladies' Branch Bible Association*,' it is certainly as you say, *quite different.* Little Phillis Parker jogged my elbow, as Grace said this; but no other notice was taken, I believe. They went on talking very fast about their plan, and Grace did not press it any further. I know, however, that the little girl had a new Bible given her the next time she called; and yet Grace was accused of want of zeal about the subscription. The next thing was a droll dispute between the two sisters, concerning the offices of treasurer and secretary; they both preferring the former. Words ran pretty high; till one of the little ones ventured to come forward, and say, "She thought Miss Dacre deserved to be secretary, or treasurer, or something." Grace smiled, and said, "Thank you, my dear; I have no wish to be either." The ladies, however, thought it safest, I suppose, after that, to defer their dispute; and they said, both at once, "Well, at least, Miss Dacre, we must have you on the committee." Just at that instant Mrs W. entered the room. She looked rather surprised, and said, "Committee! my dears, what committee?" The two city ladies, and Jessy, and one or two others began immediately, and altogether, to explain the affair; and to request her permission and *patronage.* Mrs W. quite approved of our design; but she said, that as, if some one would undertake to receive the subscriptions, all the business would be done, she did not see the necessity for calling a committee, or for taking any further trouble about it. At that, although we had nothing to object, many looked disappointed; and I really believe the whole affair would have dropped then, if Mrs W. had not taken it up herself, and fixed a time for us to pay our subscriptions.

When the time came, the ladies who first proposed it, were first applied to. They mentioned the sum they intended to subscribe, which was very handsome; and requested Mrs W. to pay it, and their papa would settle it for them; as they could not spare any thing from their own allowance. But Mrs W. said, she did not approve of receiving it so; she wished such affairs to be entirely voluntary.—Those who thought they could not afford to contribute, were at liberty to decline it; or to give as small a sum as they pleased. Our parents, she said, contributed, if they thought proper, for themselves; but this was *our* concern; and from our own private purses only she would receive it. Upon this, both the sisters eagerly assured Mrs W that they were sure their papa would not have the smallest possible objection; for, he always particularly desired they should do every thing of the kind that was customary, but never expected them to give charity out of their allowance.—And the younger said to me in a scornful whisper, "Dear! as if such a trifle as that were any object to papa!"

Mrs W. however, persisted in her refusal; and proceeded to receive our contributions, without applying to them again. She did not then stay to explain herself further, and took no notice of the discontent which was very evident in some quarters; but on Sunday evening, when she always spends some time in conversation with us, she introduced the subject. She was speaking of the importance of self-examination, and said, "That if this exercise was needful when we are conscious of having done *wrong*, it was doubly so when we imagine that we have done *right;* because conscience will often do the work for us in the former case, but in the latter, it sometimes leaves us to gross self-deception. In these times," she said, "when it is so much the *fashion* to do good, there is so great danger of it, that we cannot be too watchful or too jealous of our motives. It was particularly on this account," she added, "that I objected the other day, to receiving any subscriptions but from your own purses, that you might have an opportunity of ascertaining whether your zeal was genuine. If you were unwilling to deny yourselves some little gratification, for the sake of the good cause, you may be certain that it was *not* so. There are indeed, many ways in which our sincerity may be put to the proof. Suppose, for instance, we know that a poor neighbor is without a Bible;—if that circumstance gives us no pain,—if we make no effort to furnish one, while, at the same time, we are very anxious for our names to appear in a public subscription, we can be at no uncertainty whether our motives are good or bad. Let us never take credit to ourselves for that charity which costs us nothing,—no sacrifice of our own pleasure or convenience; much less for that by which we gain credit and applause. There cannot therefore, in my opinion," said she, "be a more injudicious indulgence, than for parents to pay their children's charities. For the same reasons, it is always desirable to conduct concerns of this kind, with as little noise and bustle as possible. You would have found some amusement, I dare say, in calling your committee, and giving yourselves a long name; and in an affair of a different nature, I might not have thought it worth while to spoil your pleasure; but we should never trifle in serious things; and it is of great consequence that we learn to distinguish between the *trifling* and the *real* in every thing; especially when there is any danger of mistaking childish parade for christian benevolence. In simply paying your contributions to me there was little fear of mistake If you are conscious that you made the effort with a willing mind, it was doubtless an acceptable sacrifice to him who 'loves a cheerful giver,' however small the gift.

"The active spirit of the present times," continued Mrs W. "is, happily, not confined to men or women. Young people, and even children, are honoured by being allowed to unite their efforts. But this, advantageous as it is, exposes them to some peculiar temptations; against which they cannot too vigilantly watch and pray." *Miss Taylor.*

CHARACTERS.

Crito buys manuals of devotion, he finds nothing in them but what is according to the doctrines of religion; yet he is not able to keep pace with them; he feels nothing of what he reads, and throws them by, as something that does not suit his taste; he does not consider that the fault is in himself, and that these very same books will suit him when he is dying. He does not consider, that whilst he is so well pleased with himself, so fond of the world, so delighted with a variety of schemes that he has on foot, it is as impossible for him to be devout as for a stone to hang by itself in the air, or a building to stand without any thing to stand upon. If Crito was to begin his devotion to God with humility, self-denial, and a renunciation of all wordly tempers, he would show that he used common sense in his religion, that he was as wise as that builder who begins his house by laying a foundation. But to think of adding devotion to a life that does not naturally lead to it, that is not so ordered as to be so many steps towards it, is as absurd as if a man should think of getting to the end of his journey, without going through any of the way that leads to it For as it is a temper of the mind, it must arise from a state of our mind, and must have its proper causes to produce it, as all other tempers have.

Trebonius asks how often he shall pray; he thinks the nicety of the question shows the piety and exactness of his heart; but Trebonius is deceived, for the question proves that he is a stranger to devotion. Trebonius has a friend, he is constantly visiting him, he is never well out of his company; if he is absent, letters are sent at all opportunities. Now what is the reason that he never asks how often he shall visit, how often he shall delight in, how often he shall write to his friend? It is because his friend has his heart, and his heart is his faithful and sufficient instructor. When Trebonius has given his heart to God, when he takes God to be as great a good, as substantial a happiness as his friend, he will have done asking how often he shall pray.

Julius goes to prayers, he confesses himself to be a miserable sinner, he accuses himself to God with all the aggravations that can be, as having no health in him; yet Julius cannot bear to be informed of any imperfection, or suspected to be wanting in any degree of virtue. Now can there be a stronger proof, that Julius is wanting in the sincerity of his devotions? Is not this a plain sign, that his confessions to God are words only of course and humble civility of speech to his Maker, in which his heart has no share?

If a man was to confess that his eyes were bad, his hands weak, his feet feeble, and his body helpless, he would not be angry with those that supposed he was not in perfect strength, or that he might stand in need of some assistance. Yet Julius confesses himself to be in great weakness, corruption, disorder, and infirmity; and yet is angry at any one that does but suppose him defective in any virtue. Is it not the same thing as if he had said, *You must not imagine that I am in earnest in my devotions?*

Clemens has his head full of imaginary piety. He is often proposing to himself what he would do if he had a great estate; he would outdo all charitable men that are gone before him; he would retire from the world; he would have no equipage; he would allow himself only necessaries, that widows and orphans, the sick and distressed might find relief out of his estate. He tells you, that all other ways of spending an estate is folly and madness.

Now Clemens has at present a moderate estate, which he spends upon himself in the same vanities and indulgences, as other people do; he might live upon one third of his fortune, and make the rest the support of the poor; but he does nothing of all this that is in his power, but pleases himself with what he would do, if his power was greater. Come to thy senses, Clemens; do not talk what thou wouldst do if thou wast an *angel*, but consider what thou canst do as thou art a *man.* Make the best use of thy *present state*, do now as thou thinkest thou wouldst do with a great estate, be *sparing*, *deny* thyself, *abstain* from all vanities, that the poor may be better maintained, and then thou art as charitable as thou canst be in any estate. Remember the poor widow's mite.

Fervidus is a regular man, and exact in the duties of religion; but then the greatness of his zeal to be doing things that he cannot, makes him overlook those little ways of doing good, which are every day in his power. Fervidus is only sorry that he is not in holy orders, and that his life is not spent in a business the most desirable of all things in the world. He is often thinking what reformation he would make in the world, if he was a *priest* or a *bishop;* he would have devoted himself wholly to God and religion, and have had no other care, but how to save souls. But do not believe yourself, Fervidus; for if you desired in earnest to be a clergyman, that you might devote yourself entirely to the salvation of others, why then are you not doing all that you can in the state that you are now in? Would you take extraordinary care of a *parish* or a *diocess*, why then are you not as extraordinary in the care of your family? If you think the care of other people's salvation to be the happiest business in the world, why do you neglect the care of those who are fallen into your hands? Why do you show no concern for the souls of your servants? If they do their business for which you hired them, you never trouble your head about their Christianity. Nay, Fervidus, you are so far from laboring to make those that are about you truly devout and holy, that you almost put it out of their power to be so. You hire a *coachman* to carry you to church, and to sit in the street with your horses, whilst you are attending upon divine service. You never ask him how he supplies the loss of divine service, or what means he takes to preserve himself in a state of piety. You imagine, that if you was a *clergyman*, you would be ready to lay down your life for your flock; yet you cannot lay aside a *little state* to promote the salvation of your servants. It is not desired of you, Fervidus, to die a *martyr* for your brethren; you are only required to go to *church* on foot, to spare some *state* and *attendance*, to bear sometimes with a little *rain* and *dirt*, rather than keep those souls, which are as dear to God and Christ as yours is, from their full share in the common worship of christians. Do but deny yourself such small matters as these, let us but see that you can take the least trouble to make all your servants and dependants true servants of God, and then you shall be allowed to imagine what good you would have done, had you been devoted to the altar.

Law's Ch. Perfection.

DEVOTIONAL.

PUBLIC WORSHIP.

It is an important question, whether our public religious services are as interesting and edifying as they may be. The observation is often made, that a considerable part of our congregations during the prayers, appear to be listeners rather than worshippers. They seem to imagine, that as the minister only speaks, so it belongs to him only to pray.—The countenance and wandering eye betray an absent mind, or at least show that the heart takes no part in what is heard.

It has been observed by those who have visited the eastern world, that the Mahometan has the appearance of more entire absorption in his worship than many Christians;—and we are sometimes told that in Catholic churches a more serious attention to religious services may be remarked than in Protestant. It may be said, that in these cases there is more of appearance than reality, more of form than the heart. But from the principles of our nature, a becoming and reverential exterior has some tendency to give a right frame to the mind, and the absence of it certainly argues a low state of religion. The form may exist without the power, but where the power of godliness is felt, its signs and expressions will not be wanting.

1. One cause of the apparent inattention and unconcern during public prayer may be found in the negligence of parents. They carry their children to church (and very properly too,) before they can understand or take an interest in what they hear. The effect of this early attendance on religious institutions is on the whole good. But there is danger, that children will carry into maturer years the habit of hearing both the prayer and the sermon, without thought or personal application. As they advance into life, they need to be taught clearly and frequently the great ends of public worship, that it is useful only as far as it engages the mind and the heart, that the minister is the voice of the congregation, and that the prayers, thanksgivings, and supplications which he utters are not only to enter the ears, but to be adopted, and, as it were, reecchoed by the soul of the hearer. It is feared, however, that parents take little pains to turn the mechanical attendance which their children first give to public worship into an active, intelligent and spiritual service.—Hence the sluggishness and unconcern of their early years go with them sometimes to the grave.

2. Another cause of this inattention and unconcern is, perhaps, that those who officiate do not labor sufficiently to render the devotional services of the sanctuary interesting. It has long been complained of our congregational societies that they think more of the sermon, than the prayers; and it is to be feared, that ministers, conforming to the general feeling, spend their strength on their sermons, and give comparatively little attention to the devotional exercises. This defect is too often discoverable in the tameness of the sentiment and the manner, in useless and wearisome repetitions, in the absence of those topics and expressions which best awaken devout sensibility. Can we wonder that a congregation are inattentive to a prayer on which the minister seems to have employed no thought, which betrays a barren mind and an unmoved and unsoftened heart?

3. The interest of religious services is impaired not only by the negligence but sometimes by the bad taste of those who offer them. Sometimes instead of the simplicity and humility with which true devotion breathes itself to God, we hear *flowery* prayers, adorned with prettinesses, and wrought into nicely balanced sentences, as if prayer were a sport of fancy, and not the highest and noblest exercise of the human soul. Sometimes we hear *narrative* prayers, as if God needed to be informed of events, and as if the memory rather than the affections of the hearers needed to be refreshed. Sometimes we hear *doctrinal* prayer, as if the design of this exercise were to teach systems of divinity, to confute heresy, and to prove that the offerer is sound in the faith. I have lately heard what may be called a *logical* prayer, in which reasons were very formally stated for many of the petitions. Defects of this kind, often to be ascribed to want of taste and not to want of piety, must necessarily repress devout feeling.—Prayer loses its appropriate character, and so far fails of its end.

4. The interest of religious exercises is often impaired by their excessive length. Too large demands are made on the attention and sensibility of the hearer. Even the devout grow languid; persons of feeble constitutions are exhausted; and the end of the prayer is welcomed as a relief both to the body and mind. Would it not be useful to diminish the length and increase the number of our devotional exercises? And if each exercise were to have its appropriate object, that is, to be exclusively given either to thanksgiving, or to confession, or to intercession, or to supplication, would not the affections be more powerfully excited, than by the present habit of crowding all the branches of devotion into a single prayer, and of making rapid transitions from one to another?

VARIETIES.

A CLERGYMAN'S LIFE.

To a person who regretted to the celebrated Dr Samuel Johnson that he had not been a clergyman, because he considered the life of a clergyman an easy and comfortable one, the Doctor made this memorable reply. "The life of a conscientious clergyman is not easy, I have always considered a clergyman as the father of a larger family than he is able to maintain. No Sir, I do not envy a clergyman's life, as an easy life, nor do I envy the clergyman who makes it an easy life."

EARLY RISING.

The difference between rising at *six* and rising at *eight*, in the course of forty years, supposing a person to go to bed at the same time that he otherwise would, amounts to 29,000 hours, or three years, 121 days and fifteen hours; which will afford *eight hours a day* for exactly *ten years;* which is in fact the same as if ten years were added to the period of our lives, in which we might command eight hours every day for the cultivation of our minds and the despatch of business.

Dr Priestley was so deeply impressed with the power of children to impart pleasure by their looks and gestures, that he said to a person who asserted in a large company that our Saviour never smiled—"it cannot be true, he must have smiled when the little children were brought to receive his blessing."

Dr Lathrop. The late Rev. Dr Lathrop of West Springfield, being one day visited by a stranger more remarkable for his impudence than his good manners, after the usual salutations had passed, was abruptly interrogated, Whether he had any religion? "None to *speak of*," the Doctor replied; thereby conveying a just and severe rebuke of that religious vanity, which prompts men to proclaim their goodness from the house-top.

MEMORABLE FACTS.

Anaxagoras was accused of *Atheism* for attempting to explain the eclipse of the moon by natural causes. He was thrown into prison, and with difficulty relieved by the influence of Pericles. Protagoras was banished from Athens for maintaining the same doctrine.

In the days of the emperor Justinian a violent dispute arose in the church on this question, whether we ought to say, "*One* of the trinity suffered in the flesh," or "One *Person* of the trinity suffered in the flesh."—On this pretty puzzle there were four different opinions. One set approved both expressions; a second condemned both; a third maintained the former expression to be orthodox; and the latter heterodox; a fourth affirmed the reverse. In this squabble, emperors, popes, and patriarchs engaged with great fury.

Nestorious, a bishop, was *censured* and *degraded* for denying that Mary was the "Mother of God."

St Ann was supposed to be the mother of Mary, and so lately as the beginning of the last century a dispute arose in the papal church on this question—Whether St Ann should be styled "God's grandmother," or "the mother of the mother of God." The question was decided by Pope Clement XI!!

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